THUS SAYETH OUR LORD

JAIN BHAWAN
CALCUTTA

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TEACHINGS OF LORD MAHAVIRA



LORD MAHAVIRA

Of the Journey

He who starteth on a long journey, without provision, will come to grief on the way, suffering from hunger and thirst

He who starteth for the next world without observing *dharma*[1] will come to grief on the way, suffering from distress and disease.

He who starteth on a long journey with provision will be happy on the way, suffering not from hunger and thirst.

He who starteth for the next world, observing *dharma* will be happy on the way carrying very little of *karma*[2] and no suffering.

Whosoever desireth his own well-being should, therefore, cast away anger, conceit, deceit and lust For these four aggravate sin

As anger killeth love, conceit humility, deceit amity and lust everything

So by calmness anger is to be won, by meekness conceit, by straightness deceit, and by content lust

Anger, conceit, deceit and lust—these four are faults that defile the soul. *Arhat*[3] who hath conquered them, committeth no sin nor causeth it to be committed.

Anger and conceit unchecked, deceit and lust growing, these four are the black *kashayas*[4] that water the roots of rebirth

Oh Lord, what doth he obtain by conquering anger ?

By conquering anger he obtaineth endurance, he acquireth no more *karma* productive of anger and destroyeth the same acquired before.

Oh Lord, what doth he obtain by conquering conceit ?

By conquering conceit he obtaineth tenderness of feeling, he acquireth no more *karma* productive of conceit and destroyeth the same acquired before.

Oh Lord, what doth he obtain by conquering deceit ?

By conquering deceit he obtaineth sincerity, he acquireth no more *karma* productive of deceit and destroyeth the

same acquired before.

Oh Lord, what doth he obtain by conquering lust ?

By conquering lust he obtaineth content, he acquireth no more *karma* productive of lust and destroyeth the same acquired before.

Of Difficulties

Difficult it is to give up pleasures and these by the fickle cannot easily be forsaken But there are the righteous good who get over this immense ocean of succession of births like traders getting over the sea.

This body is the ship and ye the sailor, succession of births the ocean which the pious cross

Understand this, and why not ? It is difficult to obtain right understanding afterwards Days will never return nor is it easy to have a human birth.

To be impartial to all—a friend and a foe alike,--and not to kill throughout

life are indeed difficult.

Not to speak untruth even unwillingly and to speak truth wholesome at all times are indeed difficult.

Not to take anything unless given for all times and to take food wholesome are indeed difficult

To abstain from unchastity after tasting sensual pleasures and to keep a vow of rigorous sexual abstinence are indeed difficult.

Make a gift of the whole universe to one man and he would not be contented To be contented is indeed difficult

But it is upto you to be free from bondage

OF THE WAY

How can I escape misery of this unstable and mutable world, which is full of suffering ?

By purifying all knowledge, by forsaking folly and delusion and by destroying likes and dislikes ye can realise *moksha*[5] which is all bliss.

Verily do they say that Right Knowledge, Right Faith and Right Conduct are the ways to *moksha*—the final liberation.

To serve the preceptor and the aged, to keep aloof from the fools and intently to study the scriptures and to consider the texts and to live upto them is the way.

Therefore, should ye be humble and respectful before him from whom ye learneth the precepts, and with folded hands showeth him thy respect. Honour him thus in mind, speech and action.

He who is prompt and needeth no express direction and always carrieth out devoutly what he is told is a good pupil.

Understand ye, therefore, your preceptor's thoughts and words, and in word express thy assent and execute them in deed

Verily he showeth his poverty who showeth not his respects to his preceptor out of conceit, anger, deceit and carelessness. His learning leadeth to his ruin as the fruits of a bamboo to its destruction

Suffereth he who is not humble, prospereth he who is meek. He who knoweth this shall receive proper training.

Of Humility

Empty is penance for the sake of fame though performed by men of noble birth, but meritorious is that of which nobody knoweth Bloweth not thy own trumpet.

He who combateth vanities of knowledge, of penance, of caste and fourthly of good living, is wise and is of the right stuff.

So give ye up these vanities, and firm in *dharma* cultivate not them. Thus ye becometh a Great Soul which is above all castes and can realise the state of all castelessness.

From the root groweth the trunk and

from the trunk shoot branches, from branches grow the twigs and from the twigs the leaves And then flowers blossom and the tree beareth fruit and juice.

Such is humility. It is the root of *dharma*, and *moksha* is its juice. By humility ye learneth the scriptures quickly and attaineth fame, and, in the end, liberation of thy soul.

Conquereth ye thy passions who are wise to love modesty, scriptures, penance and right conduct

Of Self

To control self is unpalatable like a mouthful of sand and difficult like a walk along the edge of a sword

And for the weak to live a restrained life is difficult, as difficult it is to fill a bag with wind.

But know this that though difficult it is to conquer one's self, when the self is conquered, the five senses, anger, conceit deceit and lust—all are conquered.

Therefore knowing thy strength and endurance, faith and capacity, place and time, ye should employ thyself.

Greater will be his victory who con-

quereth his self only, than him who conquereth thousands and thousands in a valiant fight.

Fight with thy self ; why fight with foes external ? Happy is he who conquereth his self by his self.

Conquer thy self, for difficult it is to conquer self. If self is conquered, ye shall be happy in this world and after.

Better it is that I should conquer myself by restraint and penance, than be restrained by others by fetters and death.

As a crane is produced from an egg and an egg from a crane, so delusion springeth from desire and desire from delusion.

Likes and dislikes are seeds of our acts, and so our actions have their origin in delusion ; how we act is at the root of our births and deaths and they say that births and deaths are sufferings themselves.

Suffering ceaseth for him who hath no delusion, and delusion who hath no desire, desire for him who hath no lust, and lust ceaseth for him who owneth nothing

Mortify thyself, forsake all delicacies of this body and overcome thy desires and know that grief is overcome Destroy thy hatred and conquer attachment and be happy in this world.

He, who hath no regard for a thing,

hath really killed the consideration of a thing as his own. And he who hath no such consideration is a real *muni*[6] .

He is without property, without ego, without attachment, without conceit, and is of even mind towards all beings, animate or inanimate.

He is of even mind in success or failure, in happiness or misery, in life or death, in praise or blame, in honour or insult

And he is equable to things pleasant or unpleasant, to eating or fasting, to interests of this or the other world

Withdraw thy heart therefore from five sensualities—sensualities of sound, sight, smell, taste and touch

It is not possible not to hear when ye are hearing. Therefore give up thy love for and hatred of what ye hear.

It is not possible not to see when ye are seeing. Therefore give up thy love for and hatred of what ye see.

It is not possible not to smell when ye are smelling. Therefore give up thy love for and hatred of what ye smell.

It is not possible not to taste when ye are tasting. Therefore give up thy love for and hatred of what ye taste.

It is not possible not to feel, when ye are feeling. Therefore give up thy love for and hatred of what ye feel.

For love and hatred are evils which produce evil *karma.* He who always avoideth them will not stand within the circle of life and death.

OF AHIMSA[7]

Know other creatures' love for life, for they are alike unto ye. Kill them not ; save their life from fear and enmity.

All creatures desire to live, none to die. Hence to kill is to sin. A godly man does not kill.

Kill not, therefore, living organisms, which move or move not, consciously or unconsciously, thyself , nor cause slaughter of them.

Whosoever killeth creatures or causeth slaughter of them or approveth of slaughter, increases enmity of others against himself.

He who looketh on creatures, big and small, of the earth as his own self, comprehendeth this immense world. He who restraineth his self amongst the careless is enlightened.

Of Truth

He, who himself is restrained, should only speak what is seen and that with moderation and clarity. His utterance should be whole, intelligible, direct and with no verbosity or emotion.

For sin toucheth even him, who uttereth apparent truths like , 'we shall go', 'we shall speak', 'those shall be ours', 'I shall do' or 'he will do', what then to speak of one, who telleth an actual lie

To tell a lie is condemned in this world by the wise, as it causeth distrust in the hearts of beings For ever, therefore give it up.

For thy sake or for other's sake, out of

anger or out of fear, speak not a lie or what hurts, nor ask another to speak the same.

Even a truth harsh or harmful ye should not utter as it will lead to sin.

Therefore, avoid to call a squint 'a squint', an eunuch 'an eunuch', a sick 'a sick', a thief 'a thief'.

Of Not Stealing

Ye should not take a thing, animate or inanimate, small or big, not even a twig to cleanse thy teeth unless given, nor ask another to take it or approve of it if it is taken

He who for his own gain and pleasure hurteth others and stealeth their property will come to grief in the end.

Of Content

As ye get, so ye want ; want increaseth with every gain Ye needed two pieces of gold but now millions satiate ye not.

Possession of numberless mountains of gold and silver satiates not him who wanteth Want is as endless as Space.

Know that this earth with its rice and barley, with its gold and cattle, all put together will not satisfy a single man, Therefore, practise content

Better is he who restraineth his self, though giveth no alms than he who giveth thousands and thousands of cows every month but restraineth not his self.

Of Brahmacharyya[8]

If ye desire every woman thou see, ye will be without any hold like a sedge, which wavereth at every gust of wind.

He who is engaged in penance, therefore, should not allow himself to look at a woman's shape, beauty, blandishments, laughter, prattle, gestures, and glances, nor consider them in mind.

For of all temptations the craving for women is most difficult to overcome, as of all rivers the *Vaitarini*[9] is most difficult to cross.

Neither dear-skin, nor nakedness, nor matted hair, nor a piece of yellow cloth, nor tonsure can protect a *vikshu*[10] of unchaste character.

Not to look at, nor to long for, nor to think of, nor to talk of, women is, therefore, becoming of the meditation of the *Aryas*[11] and is always wholesome for those who endeavour for a life of sexual abstinence.

Therefore whosoever endeavoureth for a life of sexual abstinence should avoid talk of women which delighteth the mind and fomenteth the passions.

Therefore whosoever endeavoureth for a life of sexual abstinence should avoid familiarity and frequent talks with women.

Therefore whosoever endeavoureth for a life of sexual abstinence should avoid observing the body and limbs of women and their pleasant prattles and languishing looks.

Therefore whosoever endeavoureth for a life of sexual abstinence, should avoid listening to women's cooing, hissing, singing, laughing, giggling, and wailing

Therefore whosoever endeavoureth for a life of sexual abstinence should avoid recollections of women's laugh, play, enjoyment, arrogance and sudden threatenings

Therefore whosoever endeavoureth for a life of sexual abstinence should avoid delicious food and drink which may soon raise his passions

For he who eateth excessively his passions bate not, like forest-fire driven by wind in a forest full of fuel ; this becometh not of him who endeavoureth

for a life of sexual abstinence.

Therefore form not any liking for sweet words pleasing to the ears but make on this body contacts harsh and unbearable.

For objects of senses by themselves cause not indifference nor emotions, but through delusion loving or hating one undergoeth such change.

Thus objects of senses and of mind make them suffer who lust for them but they cause no suffering to him who lusteth not

Therefore they all reap pain who in thought, word or action desire body, its beauty and shape

How can he, who lusteth for the body, ever derive any happiness from anything? He suffereth pain at the time of enjoyment, to procure which he courted trouble.

So he who lusteth for beauty cometh untimely to destruction. For impassioned he rusheth to his death like a moth attracted by the flame.

Whosoever is of even mind to beauty or body is free from sorrow. Though he liveth in the world, the succession of pains affect him not as water affects not the lotus leaves.

Of Possession

Only for preservation, so that they may practise restraint, necessary objects are possessed by the wise ; for they do not have any attachment even for their own body.

And rightly by *parigraha*[12], our Saviour hath not meant physical possession. By it he meant attachment.

Sight is the object of eyes. When the sight is pleasant it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Sound is the object of ears. When the sound is pleasant, it is the cause of

love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e , attachment.

Smell is the object of nose. When the smell is pleasant, it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i e., attachment.

Taste is the object of tongue When the taste is pleasant, it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i e., attachment.

Touch is the object of body. When

the touch is pleasant, it is the cause of love and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e., attachment.

Thought is the object of mind. When the thought is pleasant, it is the cause of love, and when not pleasant the cause of hatred. He who keepeth equanimity towards them is free from love and hatred, i.e , attachment.

Of the Proof of Exertion

As long as ye maintain attachment to property, sentient or insentient, even small, or approve of it, ye shall not be delivered from suffering.

Telling lie, sexual intercourse, acquiring personal property and taking of things not given—know these to be the cause of bondage in this world and abstain ye from them

He is a *vikshu* who is not proud of birth and beauty, nor of gain and learning and hath forsaken all delusions and is devoted to Laws and Divine Contemplation.

He is a *vikshu* who is ever regardless of his body and like earth who is not affected

whether abused, struck, or pierced and is free from desire to obtain and curiosity.

He is a *vikshu* who hath right faith and who forgeteth not ever to acquire right knowledge, penance and restraint and destroyeth old sins by penance and is alert in mind, word and body.

He is a *vikshu* who giveth up anger, conceit, deceit and lust, and is always devoted to the words of the enlightened and hath no property, nor gold, nor silver and who avoideth the contact of men of worldly pursuits

Know there are many who are tempted by things temporal and alluring. So keep them out of thy mind. Keep off anger,

forsake pride, practise not deceit and give up lust.

Lust for life is a dreadful plant, which bringeth forth dreadful fruit. Duly have I uprooted it and happily I live.

So wish not pleasures which are at hand, for thus ye will learn discernment. Ye must learn right conduct by living always with the enlightened.

His is true abandonment who of his will throweth away, even when he could enjoy, the pleasures desirable and welcome.

His is not true abandonment who by circumstance is debarred from enjoying in the pleasures of garments, smells, ornaments, women and bed.

Keep not the company of the wicked and beware of them for they are sweet at first acquaintance.

And be not angry when smitten, nor fly into a rage when abused. Endure everything with a placid mind and make no great noise.

Desire not things which are fine but exert thyself and wander about. Be not careless in your conduct and bear thy Cross.

Cold and heat, flies and gnats, feelings pleasant and unpleasant and diseases will attack this body, bear all these unflinchingly and thus shake off the filth previously acquired.

Remember all singing is but lament, all

dancing is but mockery, all ornaments are but burden, all pleasures are but pains.

Neither riches nor relations can protect. Know this and know life and get rid of *karma*.

He who is simple is pure and he who is pure, *dharma* abideth with him. And it is for him to attain *nirvana*[13], by exerting like fire fed with fat.

Dharma is perfect harmony. Kill not, restrain and give thyself to penance—this is *dharma*. Even gods bow before him who is firm in *dharma*.

Therefore kill not the living beings, nor take anything unless given, nor speak

words false and treacherous : this is *dharma* of the self-restrained.

He will suffer who for his comfort killeth creatures which move or move not or hurteth them or taketh what is not given and learneth not what is to be practised.

The wise should, therefore, consider the ways that lead to the cycle of births, should seek Truth himself and should keep amity with all creatures

Not to kill is the quintessence of all wisdom. For to look at all as one with himself is *ahimsa*. And this much ye should know

Give no offence, therefore, to creatures,

on, above and below the earth, whether mobile or immobile. Restrain thy hands and feet and take not anything unless given.

Free from delusion and devoted to penance and simplicity he purifieth his soul, and shaketh off sins previously committed and committeth it no more.

Of avoiding Carelessness

The leaves of the tree wither and fall, when their days are gone, even so the lives of men. Therefore be not careless even for a while.

As dew-drops last but a while on the tops of *kusha*[11] grass, even so lives of men. Therefore be not careless even for a while.

As life is fleet and existence precious, dust off the filth of previous *karma*. Be not careless even for a while.

Hard it is to have this human birth in the long course of time and hard also are the consequences of *karma*. Therefore be not careless even for a while.

When your body groweth old and your hair turneth white, all your strength abateth. Therefore be not careless even for a while

Cast off all attachments, as the leaves of lotus keep aloof from the autumnal water. Cast off and be not careless even for a while

Get not into an uneven path or ye will repent it afterwards like the weak burden-bearer who went astray. Be not careless even for a while.

Ye have crossed the great ocean : why do ye falter so near the shore ? Hurry to get on the other side Be not careless even for a while

Of Frailty

He is a fool who is cruel, proud, foul-tongued, deceitful, roguish and restraineth not his self; like a log he will be carried down the stream by Life's current.

He is a fool, who blinded by his passions, fixeth not his thoughts on his benefit and welfare but sinketh down through temptation of lust. He will entangle himself like a fly which is caught in the phelgm.

He is a fool who for the sake of pleasures giveth up *dharma*. He will be stuck in them and will not know his future.

He will suffer like a thief who is ever fearful of suffering for his deeds. He will

not be able to practise restraint even when death has approached

'If victory over myself I get not early, I will get it afterwards'—speaketh he who presupposeth this life to be eternal. But alas, he cometh to grief when his life draweth to its close and dissolution approacheth the body.

Be thou awake, therefore, though others sleep, and like the wise trust nobody Remain alert for moments are treacherous and this body is weak Like *bharunda*[15] be watchful all the while.

Transient is the life of man. Therefore knowing the way of liberation, give up pleasures, for the days ye live are numbered after all.

Frail is this body, impure and of impure origin, a transitory residence and a vessel of suffering.

Transient like the flash of lightning are life and beauty which ye love so much. Will ye not comprehend the next ?

Even for a moment I delight not in this body which is vain—an abode of distress and disease and one which can be seized by infirmity and death.

I delight not in this body which sooner or later I must leave. It is evanescent as a bubble or foam.

Birth is suffering, infirmity is suffering, so are disease and death, and ah, nothing but suffering is this world in which men suffer and suffer.

Pleasures bring a moment's happiness but suffering afterwards, intense suffering. And hence these are obstacles to the liberation from existence, and are mines of ills.

As disastrous is the effect of *kimpaka*[16] fruits, so disastrous is the effect of pleasures enjoyed

Kimpaka fruits are beautiful in colour and taste when eaten, but fatal when consumed, similar in effect are the pleasures

He who is given to pleasures involveth himself but he who is not, involveth not, he who enjoyeth pleasures must wander through succession of births and he who enjoyeth not, will be free

Set not thy heart, therefore, on the grace of woman's limbs nor on the sweetness of her prattles and her glances, for these make our passions and desires wax.

Desist ye from sin at once. For transient is the life of men. Those, who are engrossed here and given to pleasures, for want of control, will be deluded.

As a tortoise withdraweth his limbs within his own shell so a wise man should by spiritual exertion withdraw his senses from sin within his self.

Whosoever is determined that he would give up his body rather than *dharma*, his senses ever fail to move him as tempestuous wind fail to move a mountain.

Of Vain Trust in Wealth, Cattle and Kin

Verily I say Death carrieth off a man in the end as a lion carrieth off a buck. For him mother is no help, nor father, nor brother.

Therefore, ye yourself are without protection, and as ye are without protection, how can ye protect anybody else ?

He is a fool who thinketh that his wealth, cattle and kins will save him, they him or he them. But they are no help, no protection.

Riches helpeth him not in this world nor in the other. Though he hath seen the right path, he seeth it not for riches,

like one in the dark whose light is suddenly out.

Wives, children, friends and relations all are dependent on him during his life, they follow him not in death.

For the sake of his relations he may commit sin in this world but at the time of reaping they will not act as relations.

For suffering can neither be shared by one's kins nor friends nor sons nor relations. One hath to suffer it alone. *Karma* followeth only the doer.

For the deeds they have done, individually, they suffer in the world ; for them they reap and will not get over them before these are fully borne.

Of Four Things which are Difficult to be Obtained

Difficult to obtain but of paramount value here to the living beings are these four : human birth, instruction in *dharma*, faith and energy in restraint

Living beings like worms and insects abound this earth and moves according to their *karma*. It is hard to have a human birth.

And though by a good living one has a human birth, it will be hard for him to hear true *dharma*, having heard which he will do penance, forgive and abstain from killing.

And though by fortune he may hear

true *dharma*, it will be hard for him to have faith in it, for there are many who hear of the right path but keep themselves aloof

And though he hath heard true *dharma* and hath faith in it yet it will be hard for him to exert himself. For there are many who have faith but exert themselves not.

Therefore having human birth instructions in true *dharma*, faith and energy, ye should restrain thyself and dust off particles of *karma* from thyself.

Of those who are Venerable

It is possible for an ambitious man to bear the iron-darts when there is hope for a future gain, but he who without any hope of gain beareth piercing prickly words is really venerable.

For strokes of foul speech reaching the ears produce a feeling of enmity in our mind, but he who hath his senses restrained can tolerate out of piety and is therefore venerable.

He who slandereth not one behind his back nor speaketh painful words before his presence nor useth determinative expressions or expressions which are harmful is therefore venerable.

He who is not covetous nor wily, nor

deceitful, nor backbiting, nor wretched, nor desireth to be eulogized by others, nor eulogizeth himself and hath no curiosity is therefore venerable.

He who accepteth little according to his need, though in a position to get much of bed, seat, food and drink and is content, considering contentment the principal thing, is therefore venerable.

Venerable is he who possesseth these virtues, he is not who is devoid of them. Abandon sin and embrace these virtues. Know ye thy self by self, keep equanimity in love and hatred and be venerable.

He incurreth no sin who vieweth all creatures as his own self and seeth them all alike and hath stopped all influx of *karma* and is self-restrained.

Of Living in *Dharma*

For those who are going down the stream of life and death, *dharma* is the only isle, a goal, a refuge and an excellent shelter.

Therefore look at the folly of the fool, who embraceth sin, giving up *dharma*. He will be born in hell.

And look at the wisdom of the wise, who embraceth *dharma*, giving up sin He will be born in heaven

He who buildeth his house on the road certainly doeth an uncertain thing. He should think of lodging there where abideth everlasting joy

Three traders went abroad each with capital. One of them made profit, and the second returned with his capital.

And the third of the traders returned having lost everything, even his capital. This is a parable taken from common life. Know ye this of *dharma.*

Capital is human life , profit is heaven ; through the loss of that capital, he acquireth the passage to hell and animality.

As a waggon-driver who intentionally leaveth off the smooth highway and runneth on a rugged road, repenteth when the axle breaks.

So repenteth the fool, who transgressing *dharma*, embraceth sin, at the time

of his death over the broken axle of life.

The days and nights that pass never return. They bear no fruit for him who in *dharma* abideth not.

The days and nights that pass never return. They bear fruit for him who in *dharma* abideth.

Therefore give thyself to *dharma* before thy age aileth thee and sickness swelleth and thy senses wane

For whenever ye die and leave pleasures sweet behind, *dharma* alone and nothing else on earth can save ye then.

Of Brahmana[17]

One does not become a *shramana*[18] by tonsure, nor a *brahmana* by *om*[19], nor a *muni* by living in the forest, nor a *tapasa*[20] by clothing himself in a raiment of *kusha*.

One becometh a *shramana* by equanimity, a *brahmana* by a life of abstinence, a *muni* by knowledge, and a *tapasa* by penance.

Therefore by acts one becometh a *brahmana*, or a *kshatriya*[21], or a *vaishya*[22], or a *shudra*[23].

Him I call a *brahmana* who thoroughly knoweth living organisms whether they move or not, and killeth not them in

thought or word or action.

Him I call a *brahmana* who speaketh not a lie in anger or in fun or out of lust or fear.

Him I call a *brahmana* who taketh not a thing unless given, be it sentient or not, small or big

Him I call a *brahmana* who coveteth not, and liveth unattached and hath no house and no property and hath no friendship with house-holders.

Him I call a *brahmana* who delighteth not in birth nor in death aggrieveth, but endeareth the teachings of the *Aryas*

Him I call a *brahmana* who is exempt

from love, hatred and fear and shineth like gold purified in fire, or tested by the stone.

Him I call a *brahmana* who is not defiled by pleasures like a lotus growing in water, but not soaked in it.

Those who possess these good qualities are *brahmanas* and the best. They are able to save themselves and save others.

Gleanings from

Acharanga, Uttaradhyayana, Sutra Kritanga and Dasha-Vaikalika

notes

[1]*dharma*—not in the sense of religion as at present The term was used in various senses as essential qualities inherent in a thing, law, duty, morality, etc Here in the sense of *ahimsa* (equanimity), *samyam* (restraint) and *tapa* (penance)

[2]*karma*—is a substantive force, matter in a subtle form and fill all cosmic space. The soul by its communication with the outer world becomes literally penetrated with the particles of this subtle matter These become *karma* and build up a special body called *karmana sharira*, which does not leave the soul till its final emancipation *Karma* works in such a way that every change which takes place leaves a mark which is retained and built into the

organism to serve as the foundation for future action.

[3]*arhat*—one who is venerable. Perfect Souls.

[4]*kashayas*—that which binds the soul. As anger, conceit, deceit and lust bind the soul they are called four *kashayas*.

[5]*moksha*—state of infinite consciousness, pure understanding, absolute freedom and eternal bliss

[6]*muni*—who has acquired spiritual knowledge, a sage.

[7]*ahimsa*—generally it is taken as non-violence but really is an attitude by which one feels oneness with all beings. Equanimity.

[8]*brahmmacharyya*—sexual abstinence.

[9]*vaitarini*—river of hell.

[10]*vikshu*—a monk.

[11]*aryas*—of noble birth, an Aryan.

[12]*parigraha*—possession, attachment.

[13]*nirvana*—is an escape from this body when soul enters into an endless state of bliss.

[14]*kusha*—a specie of grass.

[15]*bharunda*—a specie of bird.

[16]*kimpaka*—a kind of fruit. Explained in the text.

[17]*brahmana*—a brahmin. First caste. Priest

[18]*shramana*—Jaina monk.

[19]*om*—a mystic syllable uttered by a brahmin

[20]*tapasa*—one who practices penance.

[21]*kshatriya*—second caste. Warrior.

[22]*vaishya*—third caste. Trader.

[23]*shudra*—fourth caste. Serf.